

747

# GODS SOVERAIGNTY, HIS SACRED MAJESTIES SUPREMACY, THE SUBJECTS DUTY.

Asserted in a SERMON, Preached before his MAJESTIES High COMMISSIONER, and the Honourable PARLIAMENT of the KINGDOM of SCOTLAND,  
At Edinburgh, the 31. of March, 1661.

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By Mr. HUGH BLAIR, Minister of the Gospel at GLASGOW.

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*Give unto Cesar the things which are Cesars, and unto God, the things which are Gods, Mat. 22. 21.*

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*Jam pleno redeant tempora circulo  
Promissumque ferant diem.  
Irenæus lib. 5. c. 24. Cujus jussu homines nascuntur, hujus jussu  
Reges constituuntur.*

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TO THE  
 TRULY HONOURABLE,  
 AND NOBLE  
 LORD,  
 The EARLE of  
 MIDLETON.

Lord *Clairmont and Fettercairn*, His Ma-  
 jesties High Commissioner for  
 SCOTLAND.

May it please your GRACE,

Can not so overlove and overvalue this ensuing Discourse, as to hold it worthy of  
 Your GRACES judicious eyes, much less of Your HIGHNESSE  
 Patronage, yet now my verie dutie hath commanded me to look thus high, and  
 I tells it would be no lesse then injurious, if I should not lay down my work where  
 I discharged my service, and that I should offend, if I presumed not thus:  
 Whether should the Rivers run, but into the Sea whence they came. This being  
 first Preached upon a call from Your GRACE, and the Honourable Court of PARLIAMENT,  
 and being a little Misse from one who desires to carrie in his bosome a Religious and Loyal heart to GOD  
 the Supreme Law-giver, and to our sacred SOVERAIGN.

May it please Your GRACE therefore, with an favourable affect to look upon this as a present for  
 CÆSAR, though a verie mean one, yet the little All I have, and as a testimonie of that Religious  
 Reverend, and due respect I owe to Your GRACE, for the undeserved favour shown to Your  
 GRACES humble, and unworthie servant, knowing also that such Pieces are obnoxious to the  
 obloquies,

obloquies, malice, or envy of some, whether could I flee more rationally for shelter then to Your GRACES Patrociny and Protection, whose high understanding in all knowledge Divine and Humane, and especially in these Primitive Truths here asserted, is no mean accession to all Your other Noble and Heroical indowments.

Much is now expected from Your GRACE, both by the Almighty GOD, raising and reviving Your GRACE as another Joseph out of the Dungeon, and another Jonah out of the belly of the Whale, the depths of the earth; And from Your Sacred SOVERAIGN, thus exalting You to this highest Pinnacle of Honour, and for reviving the languishing Laws of this withering Nation. Unto all which that Your GRACE may be suitable answerable, and that the LORD may make You eminentlie instrumentall as a skilfull Pilot, to bring this tossed and only not sinking Vessell of this poor distracted Church and State to the desired Harbrie of truth and peace, and for restoring His MAJESTIES just Priviledges, and Royal Prerogatives: And that the Grace of GOD may be assistant to Your GRACE to go on in the Work of GOD, and Your GRACES Master, THE LORDS ANOINTED, the breath of our nostrils: shall be the humble desire and heartie prayer of him who is lesse then the least of Your GRACES servants. So intreating this may passe under Your GRACES favourable Patrociny: And commending Your GRACE to the Protection of the ALMIGHTY GOD. I am, and remain still,

Your GRACES in all humble  
observance and duty,

HEW BLAIR.

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GODS

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# GODS SOVERAIGNITY,

HIS SACRED

# MAJESTIES SUPREMACY,

THE

# SUBJECTS DUTY.

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**PSAL. 82. 1.** God standeth in the Congregation of the mighty: He judgeth among the gods.



Here is here a Congregation, yea, a Congregation of great ones, yea, of Gods, convocat and congregat together. And O how necessary is Gods presence in all Congregations and Assemblies; even as necessary as the presence of the soul is to the body naturall, as necessary is his presence to the body politicall, or as the Sun to the air and to the earth, to recreate all with his light, to revive all with his hot beams; therefore Moses the supream Magistrate, the hie Governour, who was appointed to lead his people like a flock through the wildernesse, he doth breath out this as the marrow of all his desires, that the Lord would go alongst with him, *If thy presence go not with me, let us not go up hence, for wherein shall it be known here, that I and thy people have found favour in thy sight, is it not in that thou goest with us, so shall we be separate from all the people which are on the face of all the earth, Exod. 33. 15.*

And as his presence is necessary, so it is promised here to you thus convocate together, he who said, *Mat. 18. 20. Wheresoever two or three come together in my Name, there will I be in the midst of them, in futuro, here he performeth what he had promised, and saith in presentii, God standeth, &c.* Surely that deep wound given to his Disciples by our dear Lord, *Yet a little while and ye shall not see me;* filled their heart with so much sorrow, that it was only curable by that plaister and promise, *Behold I am with you, Mat. 18. 20. πασας τας ημερας, εως της συντελειας του αιωνος.* O that every one in this great Congregation might say from his personall experience, with divine Bernard *nunquam a te, absque te recedo,* I never come to thee in any Ordinance, duty, dispensation, that I go away without thee, without some lively stamp upon my spirit, speaking thy presence with me, expect then in faith, and ye shall enjoy his presence, even in him, in whom all the promises of God are yea, and Amen, *2 Cor. 1. 20. Keep thy promise made to thy servants, wherein thou hast caused us to trust. Psal. 119. 49.*

These words begin in the Hebrew Text, as the sacred Bible, with a Verb in the singular, and a Name in the plurall Number, *Elohim Nitfab;* as *Barah Elohim, dii stat, as dii creavit,* that as the ineffable mystery of the blessed Trinity of Persons is holden forth in the unity of Essence in the one, so the presence of the blessed Triunity is holden out here, of to point out the necessity of unity, unanimity

mity and sweet harmonie among you who are thus convocat together, so what is in the Plurall Number in the first and last words, is in the Singular in the midst of the Verse, that alone is Gods own Congregation, as *Grotius* observes here, which is thus lawfully convocat and united.

P S A L. 82. 1. God standeth in the Congregation, &c.

There is here couched up together in these words three secret and sacred Riddles, which only can be understood by these who plough with his Heifer.

1. Here is Jehovah the only God, yet mention of many gods, yea, these many gods convocat, called, countenanced by this one God. Hath not this great Jehovah said, *Thou shalt have no other gods before my face, but me*, *Exod. 20. 3.* and, *Hear, O Israel, the Lord our God is one Lord*, *Deut. 6. 4.* Yet that same Jehovah here creating and approving many gods, countenancing and authorizing them in their great Congregation, stamping them thus created and convocat, with such deep impressions of divine Majestie, power and authority, that *Druinum quid in illis appareat*, when Moses went up to the Mount, little difference betwixt Aaron and him, but when he came down as Law-giver, with the two Tables of stone in his hand, then his face did so shine, that not only all Israel, but Aaron himself could not behold him, but did all flee from him, *Exod. 34. 29, 33.* Such brightnesse of glory was put on him, as the supream Magistrat, and as *eustos utriusque tabulae*, Gods then they are unto men, but they are but men unto God, therefore as he behoved to be veiled when he spake to Israel, so when he went to speak with God he took off his vail, his brightnesse to men, was but basenesse to God, and so the Apostle, *1 Cor. 8. 5, 6.* looseth this Riddle, though there be that are called gods, whether in heaven or earth (as there be gods many, and lords many) But to us there is but one God, the Father of whom are all things, and we by him, even these gods have their being as men, as Christians, as gods from this one God, from him and for him as their Alpha and Omega.

2. This one great Jehovah standeth, these many and petty gods sitting in their Congregation, we know that standing is the posture of a servant before his Master, and sitting the posture of the Master before the Servant, *Blessed are these thy servants, which stand alway before thee*, said the Queen of Sheba to Solomon, *1 King. 10. 8.* And you shall have place among them that stand by, is promised to Zechariah, *Zech. 3. 7.* Joshua even with his Mitre, as his Priest, see for this also, *Luk. 17. 7, 8.* Or it is the posture of the Party to stand, and the Judge to sit; Hence, Moses father in Law sayes to him, *Exod. 18. 14.* *What is this thing thou dost to the people? Why sittest thou thy self alone, and all the people stand by thee from morning to even?* Yet here the Master is brought in as standing, the servants sitting, the Party sitting, the Judge standing: This though spoken then *αὐθροονταδιος* is to be understood *θεοπροπος*.

1. Then he standeth, as standing is opposed to falling, *ver. 6.* He will stand when they all shall fall as men, *Job 19. 25.*

Or, he standeth as attentive to all that is spoken or done by you as gods in his Name and stead, he standeth then not only as present with you, but seriously and attentively, observing every one of your hearts, voices, acts passing from you, weighing them all in the Balance of the Sanctuary.

Or, he standeth as waiting for an Invitation to be intreated to sit down with you, *Behold I stand at the door and knock*, &c. *Rev. 3. 20.* Or doth he stand, because he alone can make all stand fast which is enacted by you, *The Counsel of the Lord standeth for ever, the thoughts of his heart to all generations*, He spake and it was done, He commanded and it stood fast, otherwise who is he that sayeth, and it cometh to passe, when the Lord commandeth it not; If you do all as from him, as before him, as for him, he will sit down with you, and make all stand fast which is done be you.

The 3 Riddle is, This great Jehovah with whom is no variablenesse, nor shadow of changing, yet, here changing his site, with these many and mighty, yet petty gods, and taking the place due to him and sitting down on the bench, even as the Supream Judge, and bringing these gods thus congregat before his barr, to give an accompt to him of all he hath done in the body, as men and Christians;

Christians, much more of all you have done, or shal do in this their bodie made up of so many gods to render to every one according to his works done in the body, and the Acts of this their body thus convocat, which is a great check to their high and honourable tittle of gods given you in the text, least dotting too much with *Narcissus* on their own shaddow, some werrigo should overtake you, while ye sit as gods: Behold an antidot to prevent this, ye shall dye as ore *ex vulgo* yee Princes, shal be judged their selves who judge others, two ingredients of death, and judgment to make their plumes to fall, and their combs to crouch, you sit on the Bench, He standeth, but you shall stand at the Bar, and He sit down on the Throne to all Eternity, and your Lordships shal think it your greatest happinss to have places to walk among these that stand by, Zach. 3. 7.

But how judgeth hee, among the gods, in the Original it is *Bekerelohim, in medio deorum* the 70. turn it *ex medio* in the mids, and surely the word is taken for the mids and inward parts of every one, Jer. 31. 33. Ps. 49. 11. In the mids then, 1. As the center of their felicity as Men and Christians, the soul finds no rest, can have no satisfaction but in him, cras the center of their Authority as gods and Judges, yee have all from him, and shall be accomptable to Him.

Or, in *medio* to keep you in unity among your selves, surely after our Lord arose from the dead, wise did our Saviour come unto his Disciples, the Doors being shut, and stood in the midst, and said, *peace be unto you*, Joh. 20. 19. 26. so doth He now judge in *medio*:

Or, is it in *medio singulorum*, having his Deputy sitting in the midst of every one of you, as His Deputies on Earth, accusing or excusing, cherishing or convincing each of you, so *Kereb* imports.

Or in *medio* betwixt you all, in that day when he shall make the separation and set some of you it may be on his right hand, and some on his left, if there be any left handed men, here, which (God forbid) who for a bribe, or for respect to persons will pervert Justice and Judgement.

Or, in *medio Deorum*, because of his supream, and illimited Power and Authority over all, all creatures must be subject to him; He *ruleth therefore in the midst of his enemies*. Ps. 110. 3. All must submit to His Sovereignty, and when the Son himself shall be subject, as Man and Mediator, His mediatorie Kingdome being at an end, then shall all these gods be subject also, that God may be all in all to all eternitie: which the very Heathen saw be the light of nature, so the Poet saith,

*Regum timendorum in proprios greges  
Reges in ipsos imperium est Jovis.*

*Clari Giganteo triumpho  
Cuncta supercilio moventis.*

Therefore Calvin saith, Who could have expected such a Testimony from a Heathen of the Almighty Power of this great Jehova, be his brow commanding all, and subduing all these gyants on earth so called: Gen. 6. be his vertie frowning upon them.

The last thing is He judgeth, either in *praesenti*, because these gods judge in His Name; and sometime He even on earth executeth judgement in the view of the world on evil doers, that man may say *Verily there is a God that judgeth on earth, as wel as a God that will judge from Heaven*; Ps. But in the Originall their spot is in the future, because he hath appointed a day, wherein Hee will judge the world, and sentence against every evil Work, and Worker is not executed speedily, He is so patient and long-suffering, giving every one time to judge themselves, and that with a promise, *If yee will judge your selves, you shal not be judged*: Thus for the explication of the Words.

But I hasten to the Divine truths holden out, in these Words; 1. I see that the high and Honourable Title of being gods, is given here to Judges and Magistrats, especially to the Supream One, even be his Great and only Almighty Jehovah, and that Kings hold their Crown, Scepter, and Sword, Honour, Power, and Authority immediatly from God: v. 6. *Ego dixi Dii estis*.

2 That it is expedient, yea sometimes necessar that those Magistrats, Judges and Law-givers, be congregat together, and that lawfully, by the Power and Authority of the Supream Magistrat; for the Word *Guadab*, signifieth only such a Congregation as is cited and convocat together be Authority.



city, being come from *Jagnal condicere cœtum, jndicare locum & tempus conventus*: see Ex. 12. 3. 21. convocat be *Moses* is thus called.

There is an Hebrew Word *Kalah* that signifieth any, though tumultuary and unlawfull meeting, as Ex. 32. 1. as well as lawfull; but *Gûdah* is never used but for a lawfull Congregation gathered, *çtân Magistratu*, and a Synagogue be the Archi-Synagogues, named were no other lawfull Synagogues: *Acts* 18. 8. 17. As the light which for three dayes was dispersed throw the whole Heavens, Hee was pleased to gather together in one body, and unite into one Sun, that that one Star might be the Treasury of Light both to Heaven and Earth, to show how well this God of Order loveth the union and reduction of all things of one kinde, to their own head and center; so the general Light diffused in the three dayes, was called together, and compassed in one Sun *κν-αγ-αθον πολοκρανιν, εις κοινον εστω*. So Stars Ye enemy Lords, and *Stelle primæ magnitudinis*, yet one must be to you thus convocat your Sun, by whose Authority alone ye come together, and by whose lightesome Beams hear, and influences you are countenanced and cherished in this your Congregation, and so you give light to the Inferiour World, yea, so pleasant is this subordination to the God of Order, that when He had made two great Lights in the Firmement, The one to rule the Day, the other the Night, *Gen.* 1. 16. Yet will he have all the World taking notice, that the one of them borrowes all its Light from the other. If ye be fair as the Moon, he is clear as the Sun, ere Ye can be terrible as an army with banners: If ye be all of you the Sons of the most High, yet is he the first born, whose priviledge it is, Be thou Lord over thy Brethren, and let thy Mothers sons bow down to thee. *Gen.* 27. 29. And so God hath given in the Heavens an Sacred Emblem of the Royal Monarchick Power in a subordination of all Powers unto Him as *υπερχων*, no coordination with the Supream Power, *Nec Regna socium ferre, nec rædæ solum*: The Throne and the Bed admit of no rivals one or many, he must then be as your Sun, *Aureo vitalique calore suo, vos cunctos creatque fovetque atque*. *Pi.* 19. 6. 7.

And therefore when the 70 Elders were to ease *Moses* of his insupportable burthen under which he groaned and complained to the Lord, *Numb.* 11. 16. 7. The Lord himself commandeth those 70 to come to the doore of the Tabernacle of the Congregation, and there I will come down and talk with Thee; and I will take off the Spirit that is upon Thee *Moses*, and I will put it upon them and they shall bear the burden of the people with thee: O the great necessity then of their Dependence on their Supream Lord: How is it here eminently and clearly holden out, while He calls the Spirit of Government gevin the 70 Elders, (which were the Parliament of Israel?) No, the Spirit of God (though it be so mediate) but the Spirit of *Moses*, from Him the Power is derived both for Convocation, Gubernation, and Action, So that *KINGS* are that same to the State Politick which humid radicall is to the body naturall, for as when it is dried up the blood becomes piquit, and hurtfull Predominant humors do infest the body, so in those Dayes wherein there was no *KING* in Israel, See what fell out: *Judg.* 17. 6. &c.

3. *Observe*. The presence of God as it is exceeding necessary to those Gods thus convocat, so is it given and performed as is promised.

4. That this his presence is in posture of standing, and that God is very attentive and diligently observeth, their whole carriage in all particulars coming before them. And as it is spoken of the land of Israel as its Priviledge, The eyes of the Lord thy God are alwaies upon it from the beginning of the Year to the end of it; *Deut.* 11. 12. So from the beginning of Your sitting down, to the close, the Eyes of the Lord Your God are upon You, even those Eyes of the Lord which run to and fro thorough the Earth, to show himself strong in the behalf of those whose heart is perfect. *2 ch.* 16. 9.

5. That this God who standeth as a Witness will sit down, as a Judge, the only Judge: And this is in futuro: This judge is so mercifull, that He giveth those Judges, yea, all Men tyme to Judge themselves and sit them for Judgement.

6. That He Judgeth *in medio*, and that You all shall be gathered by His Angels on his Right

or Left Hand, and hear His sentence, which shall stand in force to all Eternity; So that You may all say of Your selves of those Words as *David* saith of Himself, *Pf. 102. 10. Thou hast lifted mee up and cast me down again. O how highly are Ye exalted be Him from whom promotion cometh! In the first, But O how low are Ye laid in the close of this verse, when brought to the bar before this Righteous Judge.*

1. *Doct.* That this high and Honourable Title of being Gods is given, &c. To Judges and Magistrates *quasi tales*, and therefore in a higher Degree to him who is higher be the shoulders then You all. They are first intituled so be the Prophet, *v. 1.* And least this should seem to drop from the pen of the Prophet without a warrant from him by whose Command they speak, the Lord is brought in, *v. 6. speaking Emphatice, Ego dixi Dii estis*, and this is not only *verbum προφητικον*. But if I may call it so *προσαλτικον*, even by the same Word whereby He created all things, and called those things which were not, as if they were his Word being his Work. *Dixit, & facta sunt omnia, dixit & facti estis Reges, Qui Caelos verbi Reges verbo ille creavit, dicendo fecit quos jubet esse Deos.* Gods calling, it is still that makes the difference betwixt persons and things, surely the rod of *Aaron* laid up in the Tabernacle, *Ex. 17.* was not more precious in the matter of it, being of that same Wood, neither were the Characters fairer, but be Gods calling and confirming him in it be its budding and blossoming, as *Moses* and *Aaron*, are differenced, so is *Aaron* from the rest of the Princes and Competitors, Therefore *Justinus* sayes on this place, *εδωκα υμιν την τιμην την εμην, την ταξιν, και την κλησιν, ως εν εμυ κεινοντος, κεινετε τον λαον.* And hee from whom they have their Name, from him also they have their Power suitable to this their name, *per me Reges regnant* By me there is great odds betwixt the giving of Names in the Person of One, and in the Person of Another, a Creature may give to its Fellow-creature *Nomen rei*, but onlie the Creator giveth it *rem Nominis*. Our first Mother called her Son *Cain*, a Builder, but hee proved a Destroyer: The wisest of *K 1 N 6 s*, His Son *Rehoboam* a gatherer of the People, behold he scattered ten Tribes from him at one imprudent answer; But when God giveth the name, so the thing futeable to it, as when he chaargeth *Abrams* Name to *Abraham*, He saith, *For a Father of many Nations have I made Thee, Gen. 17. 5.* So hath hee given the Kingly power and Divine stamp of Authority, by calling them Gods on *Barth.*

I hear also that proud father of lies, promising the same to our first parents, when he tempted them to eat of the forbidden fruit, *Gen. 2. 5.* though it be *in futuro*, you shall be as Gods, yet never intending to give what he promised, nor being able to perform though he had intended it, for he lyed when he said, *all these are mine, Mat. 4.* And hath he not deceived many in these our last and worst dayes, prophesie fier of *by Paul*, wherein there should be many traitors, headie, and hic-minded, *2 Tim. 3. 45. φιλαυτοι φιληδονοι μαλλον η φιλοδοξοι, μορφοποιηχονζει της ευσεβειας* &c. by the same proffer tempting them to eat of the forbidden fruit, *Psal. 105. 15. Touch not mine anointed.* The lap of whose garment cannot be touched by godly *Dauids*, but their heart will smite them, *1 Sam. 24. 4.* Surely if this liar with this bait had not invited and prevailed with many, so many had not been found ready to rub reproaches, cast aspersions on, and root out so far as in them lay, Sacred and Royal Authority, whom God hath now made to lick the dust as men, yea, as stinging, subtil, deceived, and deceiving serpents, yea not as base men only, but as devils, tempting many to sin with them, their memory as of devils to be detestable to all posterity: So great difference there is betwixt him who saith *in presenti, dii estis*, and him who promisseth *in futuro dii eritis*, hearken never then hereafter to such a liar, surely this Kingdoms have drunk deep of *Pandora's* Box, by hearkening to this subtil and charming Serpent.

And lest this should only seem to be Old Testament, as the Anabaptists fondly dream, we have our Saviour asserting the same under the New Testament, and that as a Law to stand in vigor for ever: Is it not written in their Law, *I said ye are Gods. Joh. 10. 34.* If he called them Gods unto whom the word of God came and the Scripture cannot be broken, *i. e.* with the best expositors, the



warrant and commission to be Magistrats, who thus have their Commission and Designation to their Office from God, though this may be in an ordinary call, even by men; so he proves it lawfull to give them this Title of Gods (with a due subordination to him alone by whom they are such) and to owne and bear all reverent regard, both to their Persons, Places, and Power, and to have an high esteeme of such Assemblies as this, when so many Gods are gathered together by lawfull Authoritie

So the K I N G is thus created as a God upon Earth by Him who saith, *per me Reges regnant* and this *per* is not permission only as we say, *per me licet*, the Hebrew nor the Greek Διὰ, nor admitting this, but it is a *per creativum* like that *per ipsum facta sunt omnia*, by Him all things were made. Job. 1. 3. Yea, it is *per approbativum*, God approving this Government above others, therefore sayes that Queen of Sheba to Solomon; *Because thy Lord thy God loved Israel; therefore hath He given thee to be KING over them*: 1 Kings. 10. 9. Yea, *per preservativum* like that Col. 3. 18. *by Him all things consist*, God in a speciall manner owning the Interest of KINGS, and taking them into his own protection. It is he that giveth deliverance to Kings, and preserveth David His Servant from the hurtfull sword. Ps. 144. 10. And this day is this fulfilled in Your ears and eyes: Yea, I may say it is *per decretivum*, or a *per* by a Decree and Commission from God, for the powers that are ordained of God, Rom. 13. 1. *αἱ δὲ ἐξουσίαι ὑπο τῷ θεῷ τεταγμέναι εἰσιν*, even like that decree of our Election, for this same word is used by the Apostle, Acts 13. 48. *ἐπιστησαν οσοι ησαν τεταγμενοι εἰς ζωὴν αἰώνιον*. As many as were ordained to Eternall life believed, so that if the decree of Election be Effectual for Salvation, this Decree for the Supream Powers is to stand in force for ever for establishing of KINGS on the Throne; and so we must not only obey for fear, but for conscience sake: He is not given *ex importunitate populi*, For though it be true that they did by their precipitancie anticipate and hasten the pace of his purpose, in which respect it is said, *dedi vobis Regem in ira mea*, Hof. 12. 11. yet that the Lord did purpose to govern his Israel by KINGS and Monarchie, not by Aristocracie, or Democracie. It well appears by Jacobs Testament, that he purposed I say, to govern them by KINGS, and that of one Tribe and lineall succession while he saith; *The scepter shall not depart from Judah, nor the Law-giver from between his feet until Shiloh come*, Gen. 49. 10. And be that of Moses giving Laws for the King thus set over all his Brethren of Israel, Deut. 17. 14. And as he gave them one of the Tribe of Benjamin (which was not the right and Royal Tribe) to chasten them for their importunity: So when he gave them One of the right and Royal Tribe, it was a man according to his heart, a David of the Tribe of Judah; yea, he promised to build him an house, and that he should not want a light in Israel. 2 Sam. 21. 17. 1 Kings 11. 36. And surely the keeping up of this Royall Race of our KINGS, in one Line for so many Generations, without interruption: And when of late He had chastened them with the rods of men, not taking his loving kindnesse from them, but cutting off so speedily, those blinded, deluded, and malicious enemies of Monarchy, speaks eminently in the Ears, and to the hearts of all Gods people, his purpose to make the Throne of Our Sacred Sovereign, as the Sunne before Him, and to establish it for ever as the Moon, and as that faithfull witness in Heaven, and the performance of that Promise; *Their will I make the horn of David to bud*. Ps. 89. 36. Ps. 132. 17. 18. O that still it may be so, a David with a cornu seriens & penetrans inimicos, and a cornu germinans, budding, nempe post Hiemem temporalis desertionis, I have ordained a Lamp for my Anointed, and this Lamp never to want oyl. Ps. 92. 10. Thou shalt anoint Him with fresh oyl, the Day whereof approacheth to our great joy, and sad may all their hearts bee, who blesteth not God for this budding, and this furniture and supply of fresh oyl, from that Olive Tree standing before the Ruler of the whole earth. Zach. 4. 11. 14.

KINGS then are justly thus intitled and Authorized by God, Is it fit saith Elihu in Job to say to a KING, *Thou art wicked*, and to Princes, *ye are ungodly*: Job 34. 18. If he that reproacheth the poor, reproacheth his Maker; surely hee that reproacheth Princes, reproacheth much more their Maker.

Maker: Therefore, Solomon saith, where the word of a King is, there is Power, and who may say to Him, what dost thou? Eccl. 8. 4. And he giveth for this, a wholsome advice, I counsel thee to keep the KING'S commandement, and that in regard of the oath of God. Eccl. 8. 2. which, makes me the more to admire that great Country-men of ours *nisi deliquisset in uno, & hoc unum est instar omnium*, who asserens *idem jus esse multitudini &c.* Answering that objection of Paul to the Rom. chap. 13. 1, 2, 3, 4. Thus replies, that it was but temporary: *quasi inquit Doctor quidam Ecclesie jam scriberet ad Christianos sub turcis degentes, ad homines re tenuos, animo demissos & inermes & paucos & ad omnem omnium injuriam expositos, quid quaeso aliud consuleret;* As if obedience Active and Passive were not due to him; *πρόστασε δας* or *επαχθειν*. Tit. 3. not only for fear, but for conscience sake, O the hallucination of such a one, as an evill Divine, *pace tanti viri dixerim*, as if obedience were only for fear or want of Power, when they have not *δυναμιν* who have never *εξουσιαν*; But observe, 1.

That he calls the blessed Apostle Doctor Ecclesie, surely Doctor is but a ordinary Office-bearer in the Church, and may erre; while an Apostle is a extraordinary and cannot erre, And such an one was Paul, not inferiour to any of the Apostles; therefore he ought not to be intireled by anie so.

2. That he speaks of the Roman Empire as if it were *idem* with that of the Turck, where *quicquid liber, licet*: Surely the best of our Divines do otherwise assert, that the Roman Empire now being so long established, with consent, and having a Senate above them, though some personally were monsters among men, yet saith, Acts 25. 16. It is not the custome of the Romans to condemne any man unheard; Did not Christ himself, (our dear Lord) pay Tribute to Cesar, even by a miracle, and command us and them both? *dare Cesaris quae Cesari*, Matth. 22. 21. and not to defraud Him of his due under pretext of *quae Dei, Deo*.

3. That he saith those precepts were but for a time, when Christians were weak &c. while all Divines agree that these Precepts do ever oblige and hold out the rule both for Princes to rule (so that they may be a terrour for evill doers) and people to obey not only for fear but for Conscience sake, surely the Armies of Theodosius did otherwise, *oramus Domine non pugnamus*, though they had these thundering Legions and had *δυναμιν* but wanting the *εξουσια* never durst attempt to make use of their *potentia* not having *potestatem a Domino*.

4. That he saith, tho he name others whose duties he prescribeth, as of husbands and wives, yet he mentions not the name of the Magistrate, while as it is evident he nameth them expressly be their most Honourable and Favourable Titles of *εξουσιας υπερεχουσαι* v. 1. of *αρχοι* vs 3. of *δου δακονοι*) Gods Deacons they are then, having power over others, and the blessed Apostle Peter more particularly, who was with his Lord in the Mount *τω εασις ως υπερεχουσαι*, expressly with his Royall Prerogative, as *εχων τι μεγα υπερεχουσαι αλλες*. And that with all Inferiour Magistrates as *πεντημενοις υπαυσι*: not referring this to *δου* but *δοξα σιλεως*, as the best Divines agree, for this would not quare with the scope, distinguishing so expressly betwixt the Supream and Subordinat Magistrate.

5. Did he think that that promise was unknown to Paul, made to the Church under the New Testament, *I will make Kings thy nursing-fathers*, Isa. 49. 23. Had not Paul a large measure of that spirit, which dictat that Prophecy, so that as the lawfull Magistrate is *Pater Patrie*, the Roman Title, so he is *Pater & nutritius Ecclesie*, the Scriptural Title, and how evil will it fare with a child when he wants a Father to provide for him, and a Nurse to feed him, let the experience of all ages witnesse: Surely, when there is no King in Israel, Judg. 17. 10. we find a Levite wandering without a charge, and maintainance, glad to be hyed, even with an Idolatrous Micah for ten Shekels of silver, a small sown forsooth, about twenty five shillings; and for a sute of apparel. And how black coats were hated by these cursed usurpers, our sad experience may witnesse in these dismall dayes, of their prevalency, wherein we might have complained with Jere-

*miab. Lam. 2. 6. Thou hast despised in thy indignation the King and the Priest; never shall we find Kings changed and despised, but the Priest-hood shall be despised and derided also, as in that under Jeroboam, 1 King. 12. Where every vile man might become a Priest.*

Far better, and more agreeable to Divine Truth, he who said *τοῖς θεοῖς καὶ τοῖς ἀνθρώποις δια τὸν θεὸν ὑπακούειν καὶ ὑπακούειν θεῷ*, *Basilina Bono principi inquam Deo, malo propter Deum obediendum*, or as another learned man saith, If the Prince be evill, it is not *πρὸς τὸ πῶν*, but *τὸ πρὸς τὸ πῶν*, not to the person, but to him who made him such.

Gods they are representative, as his Deputies and Vicegerents on earth, *à quibus nulla nisi ad ipsum deorum Deum datur appellatio*, Paul may appeal to Festus, to Cesar, but here he retheth, fifteth, the Lord himself leaving no other remedy to his people, but then shall ye cry unto me, 1 Sam. 8. 18. and indeed this is the sorrest of all appellations, if just. Or, as that wittie man said, *à Casare irato, ad Casarem placatum*. Therefore I find Moses the Supream Magistrate, *Exod. 4. 16. 7. 1.* by the Lord himself called a god to Aaron first, and then to Pharaoh, to denote his power over Aaron himself, and the Tribe of Levi, who are to be directed by him in the way of going about duty, his power being supream both in *Ecclesiasticos*, *Rom. 13. 1.* Every soul, *si quis conatur excipere intendit desipere*: And in *Ecclesiasticis*, *ad extra, ad intra*, as *Ugiah* challenged, and *Saul*, no Christian Prince will claim right, or ought to do so, but in *convocanda, moderanda, confirmanda synodo*, power is given him, but of this, *infra*, therefore is there so great difference betwixt the Rod of Aaron, and the Rod of Moses, when God called Moses to the Magistracy, *Exod. 4. 3.* he turned his Rod into a Serpent, that stingeth unto death, but when Aaron his dry stick only became fruitfull. The Rod so laid in, brought forth buds, and blossomed blossoms, and brought forth ripe Almonds, *Numb. 17. 8.* The power of the Church is for edification, not for destruction, 2 Cor. 13. 10. So there is the Embleme of the Supreme Magistrates power in the one Rod, And the power of the Church in the other, which is to make the dead, dry, withering stock or soul fruitfull in every good word and work. And a God he is to Pharaoh also to inflict be his authority sad and fatall judgements on the wicked, and oppressours of his people, and to denounce war against forraign Nations, infesting them, as the prerogative of these, to whom he said, *dii estis*.

Gods they are also, because as it is not lawfull for any creature to search into the secrets which he hath not revealed, there is a foolish wisdom, *sapere supra quod scriptum est*, to be wise above what is written; so there is a wise ignorance in not prying too much into the Ark, which the *Bethshemites* payed dear for, as *scrutator Majestatis opprimitur à gloria*, so it is never well with a State when they begin to dispute the prerogatives of a Prince, or search them to the bottom, here is *abyssus magna*, there is some *arcana imperii*, not curiously to be searched into; as who knoweth the power of his wrath, *Psal. 90.* so, the wrath of a King is like the roaring of a Lyon, *Prov. 19. 12.* *Cum numine ut igne, nec distes nimiumve procul nimiumve propinques.* Be not righteous over much, (saith Solomon) neither make thy self over wise, why shouldst thou destroy thy self, *Eccl. 7. 17.*

Now because dignity is ever attended with duty, and the Lord never soweth liberally upon any soil but he expecteth a crop sutable: Much being required of them to whom much is given, *Luk. 12. 48.* Let us see the Uses of this Doctrine, and these shall be in 3. things.

1. What these gods thus created by him, ow to this great J E H O V A H giving them this prerogative.

2. What we ow to God for them.

3. What we ow to them in the Lord.

1. Of these gods thus authorized, it is required that they be humble and thankfull to this their great and dreadful Lord who hath thus exalted them, therefore David saith, 2 Sam. 7. 18, 20. *Who am I, O Lord God? and what is my house, that thou hast brought me hither? And, is this the manner.*



manner of men, O Lord God. 20. And what can David say more unto thee? And O how he bleſſeth the Lord as the Author of all his greatneſſe, 1 Chron. 29. 10, 14. Let that of the Apoſtle be oft meditated upon, *quid te diſcrevit*, 1 Cor. 4. 7. *Who differenced thee?* And what haſt thou which thou haſt not received? For of him, and through him, and for him are all things, Rom. 11. 36.

2. Of them is required that they be like God, having more lively characters of his Maieſtie, grace, goodneſſe, power, juſtice and mercy graven on them in great letters, He that ruleth among men muſt be juſt, ruling in the fear of God: And he ſhall be as the light of the morning, &c. 2 Sam. 23. 3, 4. O what manner of perſons ought they to be in all holy converſation and godlineſſe, 2 Pet. 3. 17. As in their places above others, ſo in their graces and gifts, beyond others, being changed from glory to glory, into that ſame image, as by the ſpirit of the Lord, 2 Cor. 3. 18. that they may come as near as poſſible to the *ren. nominis*, as well as they have from him *nomen rei*.

3. That their Courts and attendants ſtudy to be like theſe bleſſed Seraphims that are about the Throne of the King of kings, and *decorum Deum*, holineſſe becometh thy houſe, ſaith David, and holineſſe is ſureable to their houſe, therefore David thus exalted, promiſeth to walk uprightly in the miſt of his houſe, and that his eyes ſhall be unto the faithfull of the Land, &c. It is expedient that not only their more immediate attendants, but that all theſe who are nearer to him, and weigh the danger aright, to ſhun all ſhow of impiety and prophanity. There is ſo nigh a relation betwixt theſe that are gods and the people over whom they are, ſo that the ſin of the one reacheth to the judgement of the other, and the judgement of the one to the ſmart of both: The King is as the Head, the people as the Stomack, if the Head be ſick, the Stomack is diſaffected, David ſins, the people die, 2 Sam. 24. 15. if the Stomack be ſick, the head complains; For the *tranſgreſſions of the people are many Princes*, Prov. 28. 2. both at once, and ſucceſſively, and all evil. Yea, when the anger of the Lord was kindled againſt Iſrael, he moved David againſt them to ſay, *Go number Iſrael*, 2 Sam. 24. 1. the very ſins of the Princes have, oft their riſe from the ſins of the people: the dayes were when the ſufferings of the Nations were charged mainly on the Kings Family, but if we had viewed and weighed our ſelves aright, what Tribe of all our Iſrael could have excuſed our ſelves from being acceſſory to theſe ſad judgements, wherewith we were nigh cruſhed. But let me ſpeak it confidently, as every ſin is a traitor to a mans own ſoul, ſo every wicked man is a traitor to his King, yea every one of his crying ſins is powder and himſelf hid in his pocket, to blow up both his Sovereign and his State, even *Matchiavel* himſelf could ſay, that the giving of God his due is the cauſe of the proſpering of any States, whatſoever Philoſophers in their politicks diſtinguiſh betwixt *honoris* & *bonus civis*, yet true Theologie and Divinity from Scripture aſſerts, that as a good man, let be a good Chriſtian, cannot be an evil ſubject, (the fear of God and of the King, Prov. 24. 21. being ſo inſeparably linked together) ſo a lewd man cannot be a good ſubject to a Chriſtian King. Are they any then who riſe up early in the morning, that they may follow ſtrong drink, Iſa. 5. 11. and continue untill night untill the wine inflame them, againſt whom the Prophet denounces ſo ſad a wo, any here, who are ſo far from fearing an Oath, that they ſtrive to outſwear one another. Let them remember that flying Roll, Zach. 5. 3, 4. which ſhall enter into the houſe of ſuch a one, in the houſe of the Noble, as well as the houſe of the poor, and conſume the timber and ſtones thereof. Theſe three great ſins (that *curſed Trinity*) which too many adore, the luſt of the fleſh, the luſt of the eye, and pride of life, pleaſure proſite and preferment have ſome bait to entice and deceive the poor ſinner, but this ſin of ſwearing, is the devils hook, without a bait, whereby many yeeld themſelves willingly to be drawn down to the place of torment, by that black leader, where the tongues of ſuch blaſphemers ſhall be burnt up with theſe flames, and not have one drop of water afforded them. For Gods ſake then, for your own ſouls ſake, for your King (whom ye pretend to honour) his ſake, forbear theſe groſſe wickedneſſes: Let it not be ſaid that ſo gracious a Prince hath ſuch graceleſſe and godleſſe followers and ſubjects.

subjects. Let a wicked man swear, carrouse, drink as he will : these grosse sins are as so many treasons secretly contrived against his sacred Sovereign, Church and State where he liveth, for all ruine, Ezek. 18. *is from iniquity.* Let these words of *Samuel* sound alwayes in your ears, **IF YE SHALL STILL DO WICKEDLY, I SAM: 12. 23. BOTH YE AND YOUR KING SHALL PERISH.**

As for the duties we owe to God in reference to these gods whether we shall repair for redresse, if we want Kings, or if they be unjustly deprived of that power due to them in the Lord, even to him who hath said, *By me Kings Reign*, and this was our sacred Anchor whether some of us did flee for refuge in these sad dayes of our late confusions; propounding that same question to the Son of God, which he did to the son of Man, *Ezek. 37. Can these dead bones live.* Now the Almighty hath made the four winds to breath life into these slain ones, that they not only live, but reign with glory.

And as to have our refuge to him by prayer, so to return unto him the praise due to his Name, when a gracious Prince reigneth over us, or is restored unto us. This late wonderfull Revolution and Restauration of our sacred Sovereign, hath so clear characters of Gods own finger graven on it, that he who runneth may read them.

As, 1. That it was done so unexpectedly, *When the Lord turned back the captivity of our Zion, Psal. 126. we were like these that dream, even these among the heathen say, The Lord hath done great things for them,* and we say cordially, *The Lord hath done great things for us, whereof our hearts are glad.*

2. That it was done to us undeservedly, to a undeserving, yea, to an ill-deserving Nation. Were they not many of perverse spirits, who were saying with the wicked men, *we will not have this man to reign over us, Luk. 19. 7.* Yea, some who with that cursed high Priest were prophesying, *It is expedient for us that one should die rather then the whole Nation perish, Joh. 11. 30.* So that for the iniquity of our covetousness he was worth, yet (saith the Lord) *I have seen his wayes and I will heal him, I will lead him also, and restore comfort unto him and to his mourners, Isa. 57. 17, 18.* The second Character of his hand.

3. By whom was this delivery first intended and wrought, by one who ruleth in chief among the very souldiers, our noble and renowned *Jerubabel*, the scatterer of our confusions. When *Saul* was among the Prophets, the wise among them said, but who is their father, even the Lord was their prime mover.

4. Char. Look to the assisters and carriers on of this great work, we may say of many of them on every hand as *Joseph* said of his brethren, whom they had sold, *Gen. 50. 20. You did it unto me for evil, but the Lord turned it about to good, as at this day, to save many alive, and to breath life into a dying and languishing Nation.*

5. Char. How was it effectuall, *sine sudore sine sanguine*, not by might, not by strength, no ax, no hammer heard in the erecting this wonderfull fabrick; may we not cry, *Grace, grace unto it, Zech. 4. 7, from the very Alpha to the Omega of it. This then is the Lords doing, and it is marvelous in our eyes, Psal. 118. 91.* Therefore since this is the Lords own work so eminently, I would advise all with that Ruler *Gamaliel*, *Acts 5. 39.* let us not intend to overthrow it, lest we be found fighters against God. Have we not then cause to blesse this great **J E H O V A H** by whom Kings Reign.

And that 1. That we have a King : the shewt of a King is a joyfull shout, saith even *Balaam* himself, and that he is given to us *renascendo*, in that same day wherein he was given to the world *nascendo*, born again in that same day he was born. The first Prince he is that ever was born Prince of these three Kingdoms. That we have a King as god from God, surely any King, even a *Nebuchadnezzar*, a *Jeroboam* better nor not one at all. Tyranny it self is better nor Anarchie ; Any



Anyone to be King is better nor every one. *Lucan* may be better nor *Ataxie*. Is it not for this (saith *Hofea*) that we have no King, because we feared not the Lord, *Hof. 10. 4.*

2. We are to thank him that we have such a King as is from our selves, and proceedeth from the midst of us. A stranger to be King is a heavy judgement. The *Assyrian* shall be his King, *Hof. 11. 5.* Is a sad threatening: A King over *Israel* de fontibus *Israel*, *Plal. 68. 26.* Hath he not restored our *Judges* as at the first, and our Counsellours as at the beginning.

3. A King, not a *Jeroboam* ill affected to Religion, but tryed as it were, and proved both by fire and water, in the tract of continued trouble, remained unconquerable by all, that whosoever doubts of his sincerity is *αυταυταρχος*. And such a King as is not a *Rehoboam*, that could not judge of the advices given, but one to whom God hath given wisdom in the secret of the heart, and is as is said of *David*, *2 Sam. 12. 24.* as an Angel of God. The breath of our nostrils, *Lam. 4. 20* a *Jedidiah* beloved of God, to whom God appeared twice, if ever to *Solomon*, *1 King. 11. 9.* in his oak of *Mamre*, his wonderfull preservation at *Worcester*, in his miraculous Restauration, without so much as the noise of an ax, yea, whatsoever was done for his Majestie be force of arms succeeded not, discovered only and weakened his friends and real followers, which though it was interpreted as a signall token of his being rejected, yet speaks so lowd Gods wonderfull love, in raising him to glory and honour, even as the Lord did raise his own Son, *Psal. 118. 21.* *Christum Dominum*, so hath he raised *Christum Domini*, behold he is our *Samuel*, *1 Sam. 1. 20.* asked of God, many prayers and tears it cost some of us, he knoweth, who searcheth our hearts, one asked, obtained, devoured to God: A *Ben*, once to us a son of mourning, but a *Benjamin* to his father, *Gen. 35. 18.* The man of his right hand, whom God hath made strong for himself. *Psal. 90. 17.* and so may he be till time be no more. O what cause have we to magnifie this God, thus creating and reviving our sacred Saverain who was buried before under oblivion and obloquies: Let his Majestie as another *Noah* preserved in the midst of the waves build an altar of rest unto the Lord. Thou which hast shown him sore and gr. at troubles, quickened him again, and brought him up from the depths of the earth, *Psal. 71. 20. 21.* O increase his greatnesse, and quicken him on every side.

But we come to the duties we owe to these dignities thus entituled, thus authorized by God, which are,

1. If by Gods own word and authority they be thus created gods, then whatsoever ye do for them, or in obedience to them, do all for conscience sake towards God, *Or* *arcesse rivum facti ralis de fonte pietatis*, as *Gregory* saith, draw the streams of your loyalty to your Prince out of the fountain of piety towards God, no other obedience pleaseth God, no man can be constant in his duty of loyalty to his Soverain, but he who obeyeth in the Lord, and for the Lord.

2. Are they thus Gods on earth, let none presume to dally with them, or deal deceitfully in the work concredited by Gods Vicegerent on Earth, for as the Prophet *Jer. 48. 10.* Cursed is he that doth Gods work deceitfully or negligently. so is it here, some have bene for Princes, who have looked stil *Janus* like, with two faces. One *ανω*, another *κατω*; one above the table, and another under it, And as rowlers of an Boat they never looked to that Air to which they are rowling both with hearts and hands: But them that turn aside by their crooked ways will the Lord bring forth among workers of iniquity, *Ps. 125. ult.* Let Your Hearts, Hands, Faces go one way in this great Work befor Your (Lo.) Our Gracious Soverain now offering the occasion as His blessed Father of Eternall Memory said, when He did cast Himself over in the *Seas* protection, now saith He, will I read the Riddle of the *Seas* Loyaltie to give them opportunity to let the World know they mean not what they do, but what they say: Let your Works and your words be one in the Lord, *εμεδ οφθαλμοι σου εως ανδρα παροχοι*. *Joh. 6. 5.* Not with Eye-service as pleasing men but with singlenesse of heart approving your heart to God as the Apostle to servants, And be ye all *Nathanaels* *Israelitis* indeed in whose heart their is no guile.

3. Are:

3. Are they Gods, then hath any Nation changed their Gods even which are no Gods Jer. 6. 16.  
 as I may say that this complaint reacheth us well, if we see the Glory of this Nation unparalleled  
 by any other Kingdome under Heaven: *Nobis transire debere sentiens ossa proavi*, an hundredth  
 and eight KINGS of one Line, and Royal Race; but we may say we changed our Glory into  
 the similitude of an Ox that eateth grass; and a living Dog was preferred to a dead Lyon, I say  
 supposed to be dead, But that Lion now liveth, and *Longa Dies hominem docuit parere Leoni*.

A little length of time hath taught even those that were most active against His Sacred Ma-  
 jesty now to bow to Sacred Sovereignty: And O that as a Lion he may so roar, that hee may  
 may make all the Beasts of the Forrest, his heart and hand foes, to tremble; yet Reign so, that  
 He may have more of the Lion nor of the Lamb, least he be led like a Lamb to the horns of  
 the Altar, as that unparalleled Martyr was by that cursed Crew who first began to cry him down  
 as *non Deum*, not in his due Line of subordination to God, then as *non Regem*, He might not  
 exercise his Royal power, and at last they made him not *hominem*, not a Man: And as Your  
 Lordships have begun happily, so go on still to wipe away that sad reproach put upon us, even by  
 a learned man in Puint *Salmasius* 442. pag. which else I would not mention, *Presbiterianos*  
*perdidisse Regem in Casolo, independentes trucidasse hominem Carolum*; too many things were  
 dona to prejudice him in his Royal Authority ere these cursed and wicked men robbed him of his  
 Life. O my Lords vindicat now the Loyalty of this his Ancient and Native Kingdome, as  
 Your Lordships have begun Laudably to do; so all Posterity shall call you blessed.

4. Are they Gods, then as the Name of God is Sacred and dreadful, Deut. 28. 58. So let all  
 be tender of the Lords anointed: The Jews have a conceit that the sin of that blasphemous who  
 was stoned by a command from the Lord was that he named that ineffable Name *JEHOVAH*.  
 It hath been the ancient policy of all subtle Underminers of Royal Authority still to begin with  
 psquills and darts, so began that cursed imp and unnatural Son *Absholom*, who began to  
 challenge his Father and Sovereign before the people, as not appointing any to hear the com-  
 plaints of his Subjects, 2 Sam. 15. 3. And that subtle *Jeroboam* with his complices, in their  
 addresses to *Rehoboam* to crave the easing them of his Fathers yoke, as too heavy 1 King. 12. 9.  
 If it be lawfull for any to detract from, or sow disaffection betwixt Princes and people, what will  
 follow, but when *Shimeis* tongue is not crubed *Shebas* Trumpet shall soon blow loud Rebellion is  
 the fruit of tollerated Sedition. Consider that of *Solomon*, My son, fear thou God and the King,  
 and meddle not with them that are given to changes (*shonim*) is the Word which cometh from  
 (*shen*) the tooth, changes and leditions begin at the tooth with detracting. The Ancient  
 Romans painted pride with three Crowns, on the first whereof was written *transcends*, they go  
 beyond the bounds of their station (*Corah*) like, they will speak evill of dignities, despise Do-  
 minions, On the second *non obedio* I will not obey, On the third *perturbo*, suteable to the car-  
 riage of some who troubled the peace of our Israel, If any have hatched a seditious Remonstrance  
 against Sovereignty, if any have wickedly robbed our Prince of His Crown, Authority and Life,  
 into their secret Let not my soul come, my glory, be not thou joyned to their Assembly. Gen. 49.

*Moses* forbids all to curse and revile their Gods, Exod. 22. 28. And if we believe *Paul* that  
 Interpreter one of a thousand, to speak evill of them, is to curse them: Acts 23. 5. *Ἀρχὸν τοῦ λαοῦ  
 οὐ καὶ ἐπὶ κακῶς*. Thou shalt not speak evill of the Ruler of thy People; and by the Law you  
 know what punishment is due to those that curse their Father or their Mother, Ex. 21. 17. Pro.  
 30. 17. And the King is *Pater Patria*, the Father of His Countrey; Yea it is Registrat in Sa-  
 cred Scripture what the Lord did to *Miriam*, though the Sister of *Moses* the supreme Magistrate  
 because of the *Ethiopian* Woman whom he had married; no sooner is the Word come out of her  
 mouth, but the Lord is seen at the door of the Tabernacle, in a cloud *Nub.* 12. 2 3. And as her  
 Tongue swelled with proud aspersions against the lawfull and Supreme Magistrat, so is the smitten  
 with

with a deforming and defiling Leprosie, and seven dayes was She shut out of the Camp, and not healed till Moses cryed unto the Lord for her, One man may kindle a fire which all the World cannot quench, a plague sore may infect a whole Kingdome.

Lastly, If they be thus Gods, then will not that God by whom they Reign, resent and revenge the injuries done to them, as done to Himself: Surely when the People began to slight *Samuel*, the Lord said, *They have not rejected Thee, but Me.* And *David* sayeth, *Those that seek my soul to destroy it, will the Lord bring down to the lower parts of the earth, They shall be a portion to Foxes, but the King shall rejoice in God.* 2 Sam. 1. 7. Foxes they are, and such shall their portion bee. Hath any Nation delivered their own Gods with their own hands to burned, surely the verie *Lycaonians* honoured *Paul* and *Barnabas* much supposing him to be their *Jupiter* and *Mercurius* *Act. 14.* The very *Heathen* man said when a Bird chaled, did flee to him for refuge, I will not deliver thee into thy enemies hand, since thou hast fled to mee for a Sanctuary. Two sad acts and sinfull in this kind, which are displeasing to this God by whom they Reign: I cannot but mention, the delivery of the Sacred Person of the one into his enemies hands, the denying of the interest of our dread Sovereign, the other: But in all those Acts, there is a great difference betwixt the Actors, the Theologs distinguish a threefold Ignorance, the first is *natural* to all men alienated from the Life of God through the Ignorance that is in them. *Eph. 4. 18.* The next is *voluntar*, this saith *Peter* *willingly they know not*, 2 Pet. 3. 5. The third is *judicial*, while men receive not the truth with Love, but imprison their knowledge, they have of God he gives them *Judicially* over us *πρὸς ἀποκρίνω* to a mind that can not discern.

Philosophers have a distinction betwixt *ignorantia pura negationis* and *prava dispositionis*, I shall adde a third *prava tentationis*, and so alittle compare the denying, the delivering of our Lords Christ in these, Three Apostles were guilty of denying our dear Lord, *Paul* who persecuted him, but was received to mercy because he did it ignorantly: *Peter* who denied him throw a surprising tentation, and was pardoned by his threefold confession, daring to affirm that he who ~~honoured him~~ knew all things, knew his heart, loved him. And *Judas* who betrayed him for love of money, and in delivering our blessed Lord to *Pilate*, three Actors they were. 1. The people that did it ignorantly to please their leaders: or 2. The Pharisees who did it of envy, because he eclipsed his Glory And *Judas* again for 30 peeces of Silver. To some we may say as our Lord did, *Father forgive them, they know not what they are doing:* But if any through love to the wedge of Gold have done so to the Lords Anointed Ones, let it be *Mithridat* in their meat, *Wormwood* in their Cup, a gnawing Worm in their Conscience, a dead Flea in all their Oyntment, a moth in their Estate and Garment. *Josh. 7.* And let it do them no more good nor the golden wedge did *Achan* which brought the stones about his ears, or *Nabaths* vineyard did to *Achab*, or the two Talents to *Gehazi*. 1 King. 21. 2 King. 5. 27. Who view Scripture aright shall see that the Lord himself hath made such a distinction in that first insurrection against *Moses* and *Aaron*, *Numb. 86. 2.* *Corah* kindled the fire, the 250 Princes added sewel to it, all Israel warmed themselves by it, yet only the Incendiaries perish, God and *Moses* know to make a distinction betwixt the head of a faction and the train, betwixt *Abfalon* and those that follow him with a simple heart. 2 Sam. 15. 11. These that have been leaders have ever been plagued, the other lesse censured, forgiven, yea prayed for oft times.

But against *David* the Father, the man according to Gods own heart, and *Solomon* the Sonne, the wisest of the sons of men, they were 3 great and Archenemies, *Abfalon* in the Stare, *Achitophel* in the Counsel and Army, *Absathar* in the Church conspiring with *Adonijah*, and against all those God write his indignation in Characters of blood and contempt: *Abfalon* as a paricide, was exemplarily lifted up as a spectacle of Gods wrath, and pierced with three Darts by *Joab* 2 Sam. 18. 14. The first for his sin against God, that when he made murthered Rebellion, he pretend



ligion, he is become so religious forsooth he must go and pay his vows at *Hebron*. 2 Sam. 15. 7. The second Dint he gave him for his unnatural insurrection against his own Father to be a monument of his wrath, unto all generations to stubborn rebellious and irreligious children. The third, for his cursed and treacherous rebellion against the King: *Ahithophel*, whose Wildome was such, that he was looked on as an Oracle from God, yet dyed as a fool that he hanged himself. 2 Sam. 17. Abiathar was deposed by *Solomon*, 1 Kings 2. 27. and though it be questioned whether he did this as a Prophet or as King of Israel, yet is it needlesse to dispute this; Since we cannot deny this to Kings which is given to every man by the law of Nature, to defend himself, and in so doing, to kill ere he be killed, if *Solomon* will not depose *Abiathar*, *Abiathar* will depose *Solomon*.

Never was there a treasonable and treacherous plot against the Lords Anointed, but this God by whom they reign did signally avenge it when *Corah*, *Dathan* and *Abiram* rose up against *Moses*, The very earth opens its mouth to devour them at once. Num. 16. 31. This Element was not used to devour such morsels, it devours the carcasses of men, but bodies informed with living souls never till now, but as the Heavens hated to give them breathing in their Air, so the Earth abhorred and hissed to bear such a burthen as a Traitor to the Supreme Magistrat, to have them stricken dead instantly on the earth had indeed been fearful, but to see the earth at once, both their executioner and their grave: O this is dreadful and horrible, who can but see how hateful seditious insurrections are to him who is the God of Order! and can have no hand as author or fautor in any treacherous rising up, against the Supreme Magistrat. He who hath said, *By me Princes reign*, hath said, *By me all traitors shall perish*: 1 Sam. 10. 17. Doth not Scripture design those as the Sons of *Belial*, who slighted even *Saul* in his Government, & *Cuchi* say, The enemies of my Lord the King and all that rise up against Thee to do Thee hurt be as that young man is, 2 Sam. 18. 32. When *Absolon* was exemplarily lifted up as a perk, to make all awarre lest they should split themselves, and all on that same rock of Rebellion.

Those Judges, Rulers, Magistrats, must be so convocat together that they make up a lawfull Congregation, and that in three. 1 Many they must be, of one mind so far as is possible, *Jerusalem* is not builded but as a city that is compact together 111 *Psal.* v. 3. Many; where there is no counsel, the people perish, but in the multitude of Counsellours there is safety *Pro.* 11. 14. where there is no Counsel the People perish, but in the multitude of Counsellours, there is safety: *Pf.* 11. 14. Powers dispersed may do some good, but united much more, yea, these things which are of publick concernment can only be wel done by powers gathered together both for consultation and action, that Politician *Tacitus* observed, it as the cause of the old Brittons ruine, *Raro in communi consultant, & dum singuli pugnant universi vincuntur*, The Lord is building up *Israel*, when he gathereth in one the ourcasts of *Israel*, then he healeth the broken in heart and bindeth up all their wounds, O that ye may be so this day, of one mind and Judgement not knit together as *Sampsons* Foxes *Jug.* 15. 4. as those cursed enemies of Sacred Monarchy were *quod dulcis odor lucris qualibet exire*, and that *Odor* was Factor, even of Rebellion did keep together, but perfectly joyned together in the same mind, and in the same Judgement 1 *Cor.* 1. 10. So the promise holds our where two or three *συμψνωσται*: hearts & vows one, then whatsoever ye ask shall be given. In that first famous meeting of the Christian Church they were gathered together *ομοθυμαδον* *Act.* 2. 1. For the divisions of *Reuben* great sobbs of heart, *Jug.* 5. 15. As the spirit natural is not infused into the body till it be justly organiz'd, and all the members united, So the Holy Spirit firing you for Your stations, is not to be expected enjoyed, by those who are sweetly dwelling together. *Pf.* 123. 1. There the Lord commandeth the blessing, whose Tabernacle is in *Salem*, *Pf.* 76. 2. Bewar lest that fire be kindled among you, which was betwixt *Achish* and the men of *Shechem*. *Jug.* 9. 17.

2. They must be convocat together by the Authority of the Supream and lawfull Magistrat only, they may not alwayes convene at their own pleasur, Parliamēts are the same to the politick body, which Physick is to the body natural: What more hastens Death then continued and daily using of Physick, if this become our daily food, the poor Patient lives miserably; There was a Parliament in these Nations which sat so long that they caused distempers and diseases in stead of curing them, But when lawfully thus called, they may not refuse to come. Numb. 16. 2. 12. Corah refused to come when called by Moses, you know what come of it, and how Scripture speaks of it. *και αυτοις εν ανηλογια τε Κορα απωλεντο*, woe unto them, &c. inde 11. 3. They may not come together when not called, als dangerous, when Demetrius συναθροισας τις λεχνι-  
*tas* tumultuously gathers his crafts-men together; no small trouble is in that confused meeting, a cry for two hours together, Great is Diana, &c. Yea, most, not knowing wherefore they come together, but the wise Clerk dissipats them with an *αδυνισουμεθα απεδεναι λογον της στρο-  
 φης των* Ins, a hurly burly meeting it is; not a *συναγωγη* as heir except gathered be Archi-  
 synagogues. Acts 19. 23. 41. And such was the meeting of the children of Israel against Moses, when they were ready to stone him Ex. 17. 2. 7. This is *conjuratio* not *congregatio*, who thus are Scripturally called children of Meribah, contention for contending with Moses, and of Massah, because they thus tempted the Lord.

The way and then for meeting must be from the Supream Magistrat, whether it be Ecclesiastik or Civil in a Christian and constitute Church, in *Ecclesia constituta & Christiana*, because the Supream Magistrat is *custos utriusque tabulae*, God put both the Tables thus into Moses hand wise, Charles the Great had written on his sword, *decem Preceptorum custos Carolus*, Charles the keeper of the ten Commandements, and he who is, *custos utriusque tabulae*, is by that same Lord appointed to be *custos utriusque tube*, the keeper of both the trumpets, therefore Numb. 10. 1, 2. The Lord spake to Moses, saying, Make thee two trumpets of silver, and they shall be to thee for the calling of the Assembly, and for the journeying of the Camp; both for peace and for war, for the sons of Aaron, and for congregating the children of Israel Church and State, this was a statute in Israel for every, if this be not his Royal Prerogative, who is the Supream Magistrat, he beareth the Sword in vain, if any may meet for things of a publick concernment in reference to any of the Tables without him.

Not Moses only, but Joshua his successor did both convocat and dissolve the meeting of the 12 Tribes, even for the renewing of the Covenant of God betwixt him and his people, Josh. 24. 1, 28. Thus in after ages even when Kingly power was established, David himself did both for the establishing a place for the Ark, and for setting the Officers of the Church in their courses for the Tabernacle, 1 Chron. 15. 4. 16. 43. So it continued in Solomons dayes, 2 Chron. 5. 2. 5. So Asah 2 Chron. 15. 13.

Jehoshaphat thus established Judges from City to City, throughout all Israel, see 2 Chr. 17. 78. 19. 5, 8. And for a Fast, 2 Chr. 20. 3. So in Hezekiahs dayes who expressly convocat them, the Levites came according to the Commandement of the King, for the businesse of the Lord, see the Margin, to cleanse the house of the Lord; 2 Chr. 29. 15. Yet were all these Kings approven of God, no Prophet crying out against this, though Isaiah lifted up his voice like a Trumpet, to show Israel their sin, yet none of them protested against this, or appealed from it.

After the captivity Nehemiah, Zernbbabel, did so also, Neh. 7. 13. So were all these famous Counsels in the Primitive times convocat, that of Nice, wherein 318. Bishops did sit, *totius orbis lumina*, by Constantine the great, none for grace, vertue, holinesse, valour for Christ comparable to them, some whereof as Paphumius, had lost one of his eyes for Christ, and some of them did suffer thereafter. So that of Constantinople, *συναθροισας καλη το γεαμμα της ονς ευσεβειας*.

So that at Ephesus, that at Chalcedon be Valentinian and Martian, vide Socr. lib. 1. c. 9.



3. The end of convocating must be considered, this is *causa causarum*, but I must be short; 1. Meet for the things of the Lord, to help the Lord, *Judg. 5. 23.* Let him have the preheminance in all, Religion first secured by your Lordship in Doctrine, Discipline and Government, let him be your first and last. Beware of sacrilege, *Mal. 3. 8.* if ye desire the Lord to delight in you, delight you also, as the great Lord doth, in the prosperity of his servants, *Psa. 35. 37.* Be ye healers of the breaches of Zion, uniting the minds and hearts of all the sons of Levi in one, whose divisions hath caused sad thoughts of heart, thus the loyns shall blesse you as warmed with the fleece of your favour, and the hearts of many shall sing for joy.

For securing the Government in our Sacred Sovereign in himself and his Posterity; And O what thanks deserve your Lordships for what is done herein; Go on in this till this be fully established, and these loyall acts passed by your Lordships in this be as the decrees of the *Medes and Persians*. Yea, thus it shall be said of the acts thus enacted by your Lordships, as being compared with other acts in his prejudice: as that famous Poet comparing *Venice* and *Rome* together, *Illa homines dicat, hæc posuisse Deos.*

And as is said of *Augustus* in reference to *Rome*, so of your Lordships in reference to *Scotland*, *in venistis latericiam O relinquitte marmoream*, you find it of Tyle, O build it of Marble.

But I hasten to the third point, Gods presence with you thus congregat is necessary, consider the danger it he withdraw, *Hos. 9. 12. Wo also unto you when I depart frõ you, and that Isa. 29. 19. The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

Necessary 1. for graces and gifts suitable to your high and honourable Station: Every good gift is not only *ανωθεν* but *κατωθεν*, not from above only but from heaven, *Jam. 1. 17.* Philosophers call the eminent endowments of the mind *εξεις* and habits: Theologie teacheth us to call them *δωρεαι δωρεωδωτα χαρισματα* gifts of free grace, he is the father of lights, if ye be deep Politicians, wise State-men, gracious Christians, who is your father, *1 sam. 10. 12. There is a spirit in man, but the inspiration of the Almighty giveth understanding, Job 32. 7, 8. The spirit of man is the candle of the Lord, Pro. 20. 27.*

And as for gifts, so for the exercise of their gifts in *actu exercitio*, if not acted, assisted, the best of men is but a Dyal without the clear beams of the Sun, when the spirit departed from *Sampson*, he thought to have done as before, *Judg. 16. 20.* but his wings were clipped.

His presence keeps you in a lively frame for duties, *Psal. 73. 26. Luk. 24. 32.* 2. It maks your face to shine so, that none shall be able to withstand you, *Josh. 1. 5.* 3. No businesse shall be intricate to you, but with *Paul* ye shall be able to do all things, *Phil. 4. 13.* 4. Freeth you from all fears, *Isa. 43. 3. Psal. 23. 4.* 5. You shall administrat Justice impartially, *1 Chr. 19. 6.*

How to have it, and intertain it, I dar not insist on, see only that *Psal. 16. 7, 1.*

4. Point, Gods presence is evidenced in his two acts of standing and jugging. 1. Of these joyntly: standing as it is opposed to falling, *ver. 6.* The greatest of Princes shall be brought down to the dust of death as well as the meanest of men, even ye who are gods on earth, saith *Job*, and he shall keep the field when the battel is fought, *Job 19. 25.* Your wisdom and power, honour and preferment, yea graces and holinesse cannot exeeem you from that first pænall Statute, *Dust thou art, Gen. 3. 19.* Hence when that Minion complained to his Master, that he was envyed by many, and it was replied, *unus hic dum tibi sis propitius Jupiter, in istos minutulos Deos flocci feceris*, he returned wittily, *quasi tu nescias vir magne quam cito emoriuntur humani Jovis*, how soon does humane gods die?

2. Act, He will judge, gods ye are, but such as must give an account as men and Christians, *2 Cor. 5. 10.* much more as gods, ye are both *dii caduci*, and *dii judicandi*, two strong bits in the mouths of all to curb pride and abuse of power; your Lordships must be within a little time stripped of all your earthly greatnesse, glory and power, all your Parliamentary and honourable Robes, and

and make your bed in the earth, and if your bones be full of the sins of youth, they shall ly down with you in the dust, Job 20. 11. and shall rise with you when ye come before the Lamb on his Throne, Revel. 6. 16.

Now of these two Acts severally, 1. He standeth, our great Jehovah is very attentive to all, his eyes are as a flame of fire, and reacheth even to the center of your hearts; he that planted the ear hears all your words, voices, do all therefore as *vigilantes servi coram vigilante Domino*, saying as to his slumbering Disciples, *Can ye not watch with me one hour*, Mat. 26. 29.

2. Stands waiting for your Invitation to come in unto you, let it not be your challenge, Mat. 23. 37. *How oft would I, and ye would not*. Say not to the Almighty, *Depart from us* Job 21. 14. but rather as Gen. 24. 31. *Laban to Eleazar, Come in thou blessed of the Lord, the rooms are prepared for thee, as the Ethiopians left empty seats in Judicatories for their gods to sit down with them*: And with David say, Psal. 101. 2. *O when wilt thou come in unto me?* Thus, The gates of Glory shall be cast open to you, if ye open your everlasting doors, that the King of Glory may come in, Psal. 24.

3. Stands as ready to confirm all your Acts, if done as before him, concerning the works of my hands command ye me, Isa. 45. 11. a strange word, *Thou shalt also decree asking and it shall be established to thee, and his light shall shine on thy wayes*, Job 22. 26. 7. 8, 9.

4. He stands *pro vobis si mereamini in vos*, as Trajan said: Who dar oppose if he be for you? Korahs cup the dregs of it shall be for them. But if ye do evill, behold the Judge standeth before the door, Jam. 5. 9.

#### PSAL. 82. 1. He judgeth among the gods.

1. In our Translation it is in the present time, 1. Because all power of judging given to these gods on earth is derived from him, neither do they judge but as cloathed with authority from him sitting in his stead, hence Abraham styles him the Judge of all the earth, Gen. 18. 25. 2 Chron. 19. 6.

2. Because he sometime judgeth even in this life, and judgement returneth unto righteousness, and all the upright in heart follow after it, Psal. 94 15. Psal. 58. 11. And this day this is verified in your eyes, when these cursed ones who usurped the power over these Nations are made spectacles of his wrath to men and Angels, before their pots wherein they intended to boil us, could feel the thorns, he took them away both living & in his wrath, Pl. 58. 10, 11. *The wicked man shall not rosb*, Pro. 12. 27. God hath written in deep characters of blood his great indignation against these who rose up in rebellion against the Lords Anointed, to be a caveat to all, for the ages to come.

3. He judgeth because certainly it shall be so, as Solomon, Eccl. 8. 11. *Because sentence against an evill man is not executed speedily, therefore the heart of the children of men is fully set to vanity*. Though some escape the sad stroke of his pursuing and reversing justice in this life, yet hath he appointed a day, Acts 17. 31. And they do but treasure up wrath to themselves, Rom. 2. 4.

And your Lordships shall be judged, 1. *de bonis commissis*, of all the good things committed to your trust, by God, or by his Anointed, graces, gifts, talents of wealth, honour, power, authority, as that man Luk. 16. 1. Mat. 25. 14.

*De bonis omisiss*, if ye be not eyes to the blind, *ignorantem dirigendo*, feet to the lame, *impo- tentem adjuvando*, fathers to the poor of the land, *indigentem sublevando*, and break the jaws of the wicked, and pull the prey out of his mouth; *oppressores conterendo*, *de malis commissis*, if any guilty Achan go free, or an innocent Naboth be condemned: He that justifieth the wicked, Prov. 17. 15. *de malis permissis*, if any evil fall out in the land, which it was in your power to have prevented, as Eli was for his too great indulgence to his children, 1 Sam. 2. 30.

Yet Heb. it is in futuro jussor. God in his admirable patience gives gives all men time to judge

judge themselves; and that with a promise, 1 Cor. 11. 31. Let it not be said of you as  
 2. 24. O let your Lordships beware of unrighteous judgement, justice is holden out, even with a just ballance and a sword: You shall have no respect of persons in Judgement.  
 1. 27. *As*. 10. 33. no the poor in his cause, *Exod.* 13. 233. *Away with bribes from the rich*, *Exod.* 23. 8. If golden pillules can cure the desperat and deadly disease of treason, no rich man needs hereafter fear to be treacherous to his King, or to his Countrey. That *Pythian Oracle* said to *Philip* *αργυριας λογαίσει μάχη, και παντα κεραιήσει*, fight with silver Lances and you shall overcome all, thus you shall highly provoke God, *For the iniquity of his covetousnesse I was wroth*, *Isa.* 57. 17. and for this too much and too long he hath hid his face from us: thus you that make your selves contemptible in their eyes from whom ye receive these bribes, as *Jugurtha* for all his fraticide, escaping looking back to *Rome*, said with disdain *omnia Rome sunt venalia, urbis ipsa venalis, si emptorem invenerit*: Let us not be double dyed with these scarlet sins. O rise up with the zeal of *Phineas*, *Psal.* 106. 30. for *Numb.* 35. 33. Justice is two wayes wrested, 1. When the sweet wine of Justice through tedious delays becomes sour vinegar. 2. If it become wormwood and Justice be perverted. O arise and breath life into the languishing Laws of this withering Nation, now some years through want of administration of Justice, and establishing the Judicatories of the Land.

In the midst he judgeth. The righteous Judge desireth as your Center to have you all united to him, in him, and among your selves, he thus came in after his Resurrection twise unto his Disciples, *Joh.* 20. 19. 26. By concord small things grow great, by discord great things grow small.

2. In the midst of every one of you God judgeth every day, he keeps a Court in your consciences; if ye do wrest Judgement, this Deputy in your inward parts, the minds of you, shall rise up as a witness to give Testimony, as a Party to accuse, as a Judge to passe sentence, this one in whom ye now trust, shall judge you, *there is no peace saith my God to the wicked*, *Isa.* 57. 21. A hell within them till they fall in a hell without them, and can make any man as *Passur* was, *Magor-missabib*, terrour round about, *Jer.* 20. 4. Let this be your brazen wall in all your wayes and acts, *nil conscire sibi*: otherwise *caco verbere tundit*, it breaks it, bruises you as in a mortar.

3. He judgeth in the midst imports his *dominium plenum*, full dominion, *Psal.* 110. 3. over you all, in all your souls, bodies and estates, as when it is said *media dominantur in Urbe*, it is a full conquest when the heart of the Town is possessed.

2. It imports a *dominium securum*, without all fear from any, as the *Shunamite* sayes, *I dwell in the midst of my people*, *2 King.* 4. 13. *Luk.* 4. 30. So Gods judging is such that it is irresistible, *Isai.* 27. 4. unconquerable.

3. A dominion *aeternum*, when this Judge hath his sheep on his right hand, and the goats on his left hand. So I close with an exhortation to your Lordships.

1. To your Grace, Set this God as thus judging before you; be faithfull to the most hie God in this your trust; endeavour to have more and more his grace in you, *χαρις εις σοι*, soul-sanctifying, soul-freshening and saving grace, whereof *Paul* *Rom.* 1. 5. grace and Apostleship, grace with your Commission, and *χαρις σου εμοι*, grace with you, assisting grace, *1 Cor.* 15. 9. So your Grace shall have a double guard peculiar to his own. *The peace of God passing understanding* which *active* *φρουραι* shall guard your heart, *Phil.* 4. 7. and the power of God for you *passive*, ye shall be *φρουρημενος εν υναμει θεου*, guarded by the power of God, surer then any Life-guard, *1 Pet.* 1. 5.

2. Study loyalty to your Sacred Master, he an *Nathaniel*, a true Israelite, &c. and your Grace shall be a *Gananiel*, God shall be to you as to *Abraham*, your great reward, and keep many from fighting against God in his Anointed, *Acts* 5. 39. according to his counsel.

And to Your Noble and Honourable Lordships: remember this, God will sit when You shall

shall all stand, be unpartiall in all Your actions, let not feed or favour, love or hatred byasse You in Judgement, You are as Gods, to Men be Ye Gods as God is holy, thrile holie. *Is. 6. 2.* In his Essence, Acts, Decrees, Attendants, so ought Ye to be. 1 Personally holie, *For without holynesse Heb. 12. 14. in your actions. Pl. 101. 3. Set no wicked thing before you.* in Your followers, the sins of Rulers are a rule for sinning to many: *Regis ad exemplum &c.* Let His Sacred Majesty read the riddle of Your Loyalty: The poor land the reality of Your piety and pittie: that of His Majesty it may be said, (by Your help) as of *Solomon*, he sate on the Throne of the Lord in stead of his Father. *1 Chr. 29. 23.* Thus go on still in the course of Justice as the Sunne in the Zodiack, running your race with Joy, thus the Good shal blesse You, the poor pray for You Your own heart shall chear you, the great God of Heaven shall reward you, Your gracious and Sacred Sovereign shall call You a blessed and a healing Parliament, and all posterity shall speak to Your praise and blesse God for You.

And all ye Religious and Judicious hearers, *fear God and the King*, as *Solomon Pro. 24. 21.* he cannot fear God by whom he Reigneth, who feareth not the King given us of God in love, and he that is void of the invisible God, can neither love nor fear his Deputy on earth; if any wrong his Majesty, detracting, sowing sedition or disaffection betwixt him and his people, he but shortens or embitters his own life, by stopping the breath of his nostrils the Anointed of the Lord, and he puts out his own candle, who quenqueth the light of Israel, these titles being given him of the Lord, *Lam. 4. 20. 2 Sam. 21. 17.* Meddle not therefore with them that are given to changes, and blesse God for this wonderfull change and Revolution, praying heartily it may be without change till time shall be changed into Eternity, and this mortall put on immortality. To this God of all these gods, the King of kings, who remaineth the same for ever, be praise, honour and glory for ever, Amen.

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FINIS

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